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THE HEART GARRISONED OR, The Wisdome, and Care of the SPIRITUAL SOULDIER above all things to safeguard his HEART.

Delivered in a Sermon which was Preached to the Honoured GENTLEMEN of the *ARTILLERY COMPANY*, on the Day of their *ELECTION*, at BOSTON in *New-England June*, 5. 1676.

By Mr. Samuel Willard.

Prov. 25. 28. *He that hath no rule over his own Spirit, is like a Citty that is broken down, and without walls.*
Phil. 4. 7. *And the Peace of* GOD *which passeth all understanding, shall keep your Hearts and Minds through Christ Jesus.*

CAMBRIDGE,
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Prov.4.23. Keep thy Heart with all diligence, for out of it are the Issues of Life.

THat the Life of a *Christian* is a continued *Warfare*, is a Truth, proved not only by the *Infallible Testimony of Scripture*, but also by the *unfailing Observation* and *Experience* of the *People of God* in all Ages; whose Entrance into Christ by Conversion, is a listing them Souldiers in his *Camp*. This *Warfare*, being attended with so much *danger*, managed with so much *difficulty*, and the Issue being a matter of so great *Consequence*, as is but darkly shadowed out by all the *Warrs and Combustions* which are upon Earth; hence the *Scripture* affords its spiritual *Tacticks*, and *Directions* for the prosperous managing of this holy *Warr:* Commending you therefore to the *Field*, for the Exercise of *Skill*, and improving of your selves in what may belong to your *Military Function* as men at Arms, give me leave to Rub up your memories a little, in some plain and practical duties of a Christian Souldier.

The words of my Text are the great Charge given by Jesus Christ, the true *Solomon* (*Captain General* of the Hosts of his People) to all those that are under his *Colours*, engaged in his Service. That the phrases or Terms used here are *Metaphorical*, or *Allusive* to matters *Military*, such as are Conversant in the *Original Language* do understand. In the words observe four things.

1. *The Subject about which this Charge is Conversant,*

the Heart, and that under a Limitation, or especial Intimation, *thy Heart*, the *Heart* is here Compared to a *Castle* or *Fort*, under the Service and Command of God, exposed to the Assaults of *Enemies*, and in danger of *damage* by them; and every one hath a heart of his own to which he owes a particular *Respect*, and over which he hath an *especial Charge*.

2. The *Charge it self*, which is given: *Keep thy Heart*, the word signifies, to *Fortifie*, *Protect*, and *defend*; to keep a thing with *Locks*, and *Barrs*, and a *strong Guard*, as *Ammunition* or *Treasure* is kept, when an *Enemy* is expected to make an *Assault* upon it, see *Nah.* 2. 1. A *Noun* from this *Verb* is translated a *Watcher* or *Watch-man*, Jer. 4. 16. and another, a *Tower* or *place to watch in*, Hab. 2. 1.

3. The *Emphasis* which is put upon this *Charge*; *with all Diligence*, the English of the Phrase is, *with all keeping*: or, as the *Hebrew affix* doth bear, and is often used, *above all keeping*: the word is often in Scripture Translated, to *preserve*; and it properly signifies to be careful to *keep off*, or prevent any mischief, that is likely to be done, if not look't to; it signifies to *preserve in Safety*, Gen. 28 10. It is a *Metaphor* from a *Watchman* in a *Tower*, or a *Garrison* in a *Fortification*; hence a *Noun* from this *Verb*, is Translated a *Watch*, or a place to *descry danger* from, *Hab.* 2. 1. and another is that signifies the *Watch*, or time allotted to a several Company in their Turns to stand out upon *Observation*: Exod. 14. 24. Lam 2. 19. and another that signifies a *Watch that is set*, Neh. 13. 30.

4. The *force* or *weight* of the Charge is added: *for out of it are the Issues*, or *outgoings of Life*; *q. d.* if here thou be negligent, thy Life goes for it: it is the *Storehouse* and *Treasury* of Life. Of all *Laws*, those that are *Military* are the most *strict* and *severe*, to put men upon the more *Care* and *Vigilancy*; hence to neglect the heart is here presented as a *Capital Crime*: It is as much as a mans Life is worth to be *Sedulous*, and *Vigilant* in his Charge. Hence,

Doctrine. *It is the most weighty and solemn Charge lying upon every one, that marcheth under Christs Standard, diligently to keep*

his

his own Heart: there is indeed a great deal else which he hath to look to, as follows in the Sequel of the Chapter: his *mouth*, *Lips*, *Eyes*, *Hands*, *Feet*, but all this is in order, and Subordination to the *Heart*.

The word heart in Scripture use, comes under *various Acceptations*: It is taken properly for that *Organ* in the Body of a living Creature, which is the *Fountain of Life*, Seat of the *Vital Spirits*, & *Spring of motion* & *Operation*: *Metaphorically*, for the *midst* or Inside of any thing, so, the *heart* or midst of the *Oak*, 2 Sam: 18.14. the heart or middle of the Sea by a *Metonimy* of the *Subject*, for the Soul in general, for the *will*, *unedrstanding*, *Conscience*, *Affections*, *memory*, & lastly, for all the *Faculties* and *Operations* of the Soul Collectively taken, whose prime Seat is in the *Heart*, so in the *Text*, the heart of man is a little *Kingdoms*, or *Dynasty* which owes *Fealty* to the *Crown* and *Empire* of *Heaven*, *understanding*, *will*, *Affections*, and all their *Operations* are to be employed in Gods *Service*. The keeping of the heart here required implies, and intends both danger and duty.

I. *Danger*, or else the work were *Superfluous*, and this danger is twofold.

1. That the Heart is exposed to *Enemies* which will seek the *Life of it*, who are alwaies *watching* to make a *surprize*: where no Enemy needs to be suspected, no *garrison* needs to be *kept*, to train up Souldiers in times of peace, were an *Empty Flourish*, were it not that *Warr* may arise; The Spirit of God would not have us to be secure: or think our selves to be beyond the reach of *spite* and *malice*, to do us harm, but to account that we dwell among *Murderers*, and in the midst of *deadly Enemies*, who seek, and would gladly rob us of the Life of our Souls.

2. That to lose the heart to those that ly in wait for it, is a *great* and *sore Loss*; that it is not a piece of *Lumber*, which is little to be Cared for, but a *Jewel* to be preserved with utmost Care. In times of danger, it is better to draw off from, and abandon such places as are of no Consequence, then to Expend fruitless and Excessive Charges for the maintaining

teining of them; where the Charge out-bids the *Rational Benefit*, it is fooliſhly laid out, it's better left to the *Enemy*, but is not thus in regard of the heart, and therefore we are Commanded not to ſeek a *ſafe Retreat* from it, but *ſtoutly* to ſtand to it, and upon no Terms to forgoe it.

2. *Duty*, ſummarily Conteined in three things.

1. That *the Heart is to be kept for God*, whoſe *Right* and *Prerogative* it is to have the Rule over, and obedience of it: he challengeth it as his own, *Prov. 23. 26. my Son give me thy heart*; he requires it as our duty of *Allegiance*, as the performance and diſcharge of our *Sacramentum militare*, to look after it, neither are we to account any Service tedious, or hazards *ſuperfluous*, that we undergo in this deſigne.

2. Hence it is to be kept from all thoſe that would rob him of the *Rule* and *Command* over it, all that would uſurp his Title, and Challenge to themſelves *Dominion* of the Soul: *we cannot ſerve two Maſters*, if we are for God, we muſt be for no other, there are many that bid much for this *Rule*, and would fain hold the Scepter, and have the Command of the heart; But, *ſocium habet nemineem*, he muſt have the ſole and whole ordering of it, according to his own *good pleaſure* without *Controul*.

3. Hence we are bound to ſupply our ſelves with all neceſſaries requiſite for the *defence* and *preſervation* of our hearts from the force or fraud of the Enemies of our Souls: what is a Souldier without Arms? or Arms without Skill? or Skill without *prudent Conduct*? or all without *Careful* and *watchful Improvement*? ſo that in all theſe things we are to be Furniſhed, that nothing be wanting, leaſt through our defect, and heedleſsneſs we come under the deſerved blame of *Imprudent* and *Careleſs Subjects*.

I ſhall paſs over the Reaſons briefly.

Reaſon 1. From the *worth* or *Excellency* of the Heart, or, Soul, this is the *Nobler part* of man, the moſt *Honourable*, the man is called from it frequently in Scripture, it is the moſt *uſeful*, take it away, and the Body is left a *Lump* of *unſerviceable matter*,

ter, a *meer piece of Corruption*: it is more worth then a world, *Matth. 16. 26.* it is the *Palace* of the *great King*, the *Throne* of the Spirit of God, the *Treasury* of *Heavenly Riches*, if we had a Thousand of natural Lives to lose, the Loss of all were *invaluable*, & to be despised, if Compared with the Loss of this one.

From *the great price which was paid for the Redemption of the Soul*; it was once in the bands of *Enemies*, under the Power of *destroying Evils*, in slavery to *cruel masters*; but there was a great *Summe* laid down to procure its *Ransome*: It is true, Christ *redeemed* the whole man, Soul and Body are joyntly his *Purchase*; but *the Soul* was the great thing, hence there is an *Emphasis* put on that, *Psal. 16. 23. 30. 33. 22. 35 3.* Answerable therefore to the great *Cost which was laid out* in Redeeming should be the *Care in keeping*: he that hath been once in the *Enemies* hand felt his *Rage*, tasted deep of his *Cruelty*, and for a great price *Ransomed*, will look to himself. Reason 2.

From *the many Enemies which seek the Ruine of the Soul.* Satan, whose great design is *at that*; In all his *Indentures* which he makes with any, his *Bargain* is for the *Soul*; the drift of all his *Assaults*, and *forcible* and *Politick Temptations*, is to deceive the *Soul*: the Trade which he drives is to Attempt all Courses that he may *devour it*: he besiegeth the *Heart*, and if he can but get and keep his *Throne* there, he is Content: As the *Pope* Answered to the Question, whether the *Recusant Papists* should expose themselves to suffer *Banishment*, or rather go to the *Publick Assemblies*; let me have their *hearts* (said he) and let the *Queen* have their *Bodies*: *Satan* is willing men should do, and take pains in doing outward Services, he suffers them to *read, hear, pray, give* Alms, &c. they may go as farr as they will in bodily Service, only let him have the *Homage* of their *hearts*: this is the *strong hold* whereof being possessed, he endeavours to keep it with all his Force. The *World*; what is the *designe* of the men of the world, but, as *Satans Souldiers*, either by *force* or *fraud* to get the *Conquest* of this, either to draw the heart away from *God* by Reason 3.

Tay-

Temptations, or fright it from *Godliness* by *Persecution*? and what use doth Satan make of the things of the *world*, but to make *Traps* and *Snares*, and *baits* to enveagle Souls, and allure them after him, that he may make a *Seizure* on them? the world it is the great *Engine* of *Battery*, which is used in the *Siege* which Satan layes to the *Soul*. And Lust within; what doth this lurke in the Soul for, but as a *Spy* watching its Season and Advantage to betray it? what else is its business, but to do all it can, to make the heart a *Seminary* of sinful thoughts, to entertain all manner of wickedness? to keep Intelligence upon all the inward motions and stirrings, and seek opportunity to Communicate it to *Satan*? lying in wait to kill every *good thought* in its Birth, nay, to *stifle* it in its *Conception*? to make a party strong within, that in a *fross* and *shock* of *Temptation*, may vote a *Resignation*, and *forcibly* open the door thereunto? to be alwayes plotting and practising secret *Treason* against the *Crown* of *Heaven*? thus are all our *Enemies* combined to drive this one designe to destroy our Souls.

Reason 4. From *the danger the Heart is Exposed unto*; if it be not Carefully and Resolutely kept: it is alwayes in danger of being *led out of the way*, by these cunning *beaters*, drawn into *snares* with *fair* and *insinuating* Speeches, trained into *Ambushments*, and so be *surprized* by its *Enemies*; It dwels among *Murderers*, such as are very *sly* and *wise* to do *mischief*; it is *Environed* on all sides without, and within are *Enemies*, and if it Catch a wound, how dangerous must that wound needs be? wounds in the *Heart* are *mortal*, a prick with a pin brings Death there, which a deep gash in a *Limbe* will not do: nothing but the *Balme of Christs Blood* will heal the wounds of the Soul. Put these things together, and they will spell to us the Truth of this *Doctrine*.

Use I. Of *Information*.

1. That *the Life of a Christian here is a state of Militancy*; every man indeed is a *Souldier*, either under *Christ* or the *Devil*; Engaged in a *Warr*, which will Issue either in his *Happiness* or *Ruine*; the Christian especially is called into

into a field of *war*, where he must *grapple* with Enemies *Fierce* & *Cruel*; fight for his *life*, or else lose it; sadly therefore are they mistaken, who hope to Arrive at a *Crown of glory* before they have first *engaged* themselves in a *warfare*, *hâc iter Elysium*.

2. Hence *the Life of a Christian is a Laborious Life*. A Souldiers Employment, if duly followed, is no matter of Ease or Pleasure, but he must learn to make a *Recreation* of that which another would account a *Death*; to satisfie himself with *hunger*, and *Thirst*, and *Cold*, and *Travailing*, and *Watching* & *Battails*: how much more the Christian, who hath,

1. A *Watchful Enemy*, & therefore he must not *sleep*: he hath an Enemy who is alwayes lying in wait to find him at a disadvantage, and having so found him, he will be sure to fall on, and at such a time we may be sure it is no little *mischief* that he then doth.

2. A *busie* Enemy, that loves not to ly still, and therefore he must not expect long to be out of *Actual Service*; let matters go either way, Satan still pursues his designe, *Marcellus*-like, of whom *Hannibal* said, that he could never be quiet, *nec Victor, nec Victus*; beating, or beaten, all was one.

3. An *Unwearied* Enemy, and hence the Christians Exercises must be *Constant*, whom alwayes fresh Forces of new and Vigorous Temptations are sent up against.

3. See here the *Reason why so many Professors fall into Snares*, are *Caught* in *Ambushes*, & get so many *wounds*; It ariseth through the great neglect that there is in the world of the practice of this duty: It is the Judgement of some, that it is nothing to be a good Souldier, needless to have, and if needful, easie to attain to Skill: many more there be, who think it nothing to learn the *Rules* of a *Christian Life*; & indeed a thing needless to acquaint themselves with the wayes of God, and how to keep themselves out of the Enemies hand, neither do they regard how many *wounds* they receive, or what harm the Enemy doth them; having (as they pretend) that *Panpharmacon*, the *Blood of Christ* to *heal* all: Let this therefore reprove that great neglect which is found among the Army of Professors, of this so Important

a Duty: Oh! what little looking to, and careful keeping of our Hearts? the most of men think it enough to look to their outward Conversation: how few attend this Duty in its *Extensiveness*, to use all Endeavours about it? in its *Intensiveness*, to improve all diligence? in its Eminency, to keep their heart above all keepings? there is a great deal of Care now used, in these Times of danger and Warr, to keep our bodily Lives from the Common Enemy, to save our goods, we look after our *Flocks*, and our *Herds*, and we can give very good Reason for that; but are not hearts mean while neglected? where almost is the man that useth *diligence, Care* and *endeavour* about this? how loose and Remiss, how Careless and Secure are we? how open do we lay our Hearts to Satans Assaults? how little fortifying is there against the Enemy, and standing upon our Guard? this is a matter to be lamented; hence it comes to pass that Religion lies a bleeding, and many strong men fall before the *Force* and *Fraud* of their Enemies: this deserves a Reproof; Is not the Heart undervalued? men use to be most Careful of that which they most prize, especially in Times of danger; and shall that which is most *worth*, have least *esteem*? or do we know our Enemies? is either the *Force* or *Fraud*, or Enmity of Satan discovered? neither do we set a due Esteem on the Glory of God, shall we *sin that grace may abound, God Forbid.* Nay, it Argues, that men are not acquainted with their own Hearts, *Jehu* like, they presume their hearts are right, know not, and therefore fear not those Traitors that are secretly lodged within; and certainly the things of the world have too high a price set upon them, men have not a true *Judgement* nor *Valuation* of things: well, these things will bring sore *Losses*, and at the last Issue in sad *Lamentation* and *Mourning*.

Use 2. For Exhortation and Direction: and here let me Challenge this whole Audience to look upon themselves as Concerned in it: you see here what God expects at your hands, and with what great Solemnity he requires it: every one of us owes a heart to God, and he looks that we should keep

keep it for him; there are many that seek to Rob him of his Right, and therefore the more diligence and Industry ought we to use; sad is their Condition who have *Alienated* Gods Right, and betrayed to *Satan*, *World*, and their *own Lusts*, the *Hold*, and *Possession* of their *Hearts*: let such mourn for their *Apostacy*, and *lament* for their *Infidelity*, and *fight* to *Heaven* for *Deliverance*, *imploring* the help of God for their *Recovery*; get your Hearts into *Subjection* unto God, and then *keep them* for him: let him have the *Lordship* and *Dominion* over them; suffer no *Usurper* to assume his *Throne*.

For *Motive*.

1. *Consider*, *the Equity of your Cause*; no Change of Success can groundedly put it into question, it is a *defensive Warre*, your Souls are *Hostilely* Invaded, the whole *Country* of your *Heart* is filled with *Enemies*; there may be many *Nice Scruples* against a *Forreign Invation*; and I do believe that the People of God oftentimes *engage* in needless *Quarrels*, and if they are beaten soundly they may thank themselves: thus *Josiah* goes *uncalled* against *Necho*, to meet a Death he might have avoided had he kept his place; but *self Preservation* is a Rule written in the *Law of Nature*, practiced by all *Ranks* of *Beings*, and legible enough in the Hearts of *fallen men*: your Cause is *just*, it is in *Gods Right*, which is undeniable; it is for your own *Preservation from Eternal Ruine*, which is *Indubitable*; it is against usurping Enemies who cannot make good the least true Title against Cruel Enemies; whose *tender mercies are cruelty*, and it is better dying in a *good Cause* then Conquering in a bad one:

2. *Consider*, *the weight and greatness of the Cause* you are engaged in: Remember you carry your *Life*, *Honour*, *Glory*, *Liberty* in your right hand, which must either manfully be defended, or basely lost: they are poor and trifling things which the men of the world scuffle and fight for, if compared with the Exigencies of this *Warfare*: In particular.

1. Consider, *the worth of that you fight for*, and what you must lose, if you lose the day: it is to keep your *Hearts*, your Souls from the *Destroyer*; you may a little Rate the

worth of them if you Consider, either the value which the whole *Trinity* sets upon them, *God the Father* in those *choice Decrees* of Election and Reprobation, when he intended the highest manifestation of the glory of his Name in such as should be Eternal monuments of it, he chose Souls to be the Subjects thereof: and *God the Son* in the great price of *Redemption*, which he paid for Souls, to buy them out of the hands of *Divine Revenging Justice*, and purchase them for himself, that he might have Everlasting Society with them, to which End he counted not his precious Life too dear to Sacrifice to the displeasure of a *justly provoked God*: or *God the Holy Ghost*, in the Labour and Care which he layes out about them, in striving and Endeavouring with them in *Ordinances* and *Providences* with great patience for the promoving of their Eternal good: or the *holy Angels*, in that Cheerful Ministration of theirs to, and for the good of Souls: or *Devils* in their *Constant* and *Indefatigable* pains which they take for to gain Souls to themselves, *1 Pet. 5. 8.* Or, Consider the Soul in its Capacities, it was made after the *Image* of God, *Aura Divinæ particula*, endued with an *Understanding* capable of the most *Sovereign Truth*, and *Will* fitted for a Closure with the chief good, *Capacitated* for the Everlasting Fruition of God in Glory: is there any Excellency in man above other Creatures, it is by this? Is there any worth in the body, it is made so by this? and when it leavs it, it is an *useless Carkass*.

2. Consider, *what great difficulty is in keeping the Heart*, think therefore how many Enemies it hath that are practising against it.

1. The *Rebellious Flesh*, which bears an Enmity against the Spiritual good of the Soul, *Rom. 8. 7.* there is a world of this *Rebellion* in the best of us, which is both *Irreconcilably Opposite* against God, not to be perswaded by *Promises*, nor Terrified by *Threatnings*, *Rom. 7. 5.* and exceeding *subtle to deceive*, full of *Carnal Reasonings*, and *Politick Arguings*: and also *Resolute* and *Violent* in its way, heady in the Prosecution of its designes, neglect the Careful Inspecti-

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on over it; but for a moment, and it breaks Prison, and it playes *Rex*.

2. *The Power and Policy of Satan*, called *Powers of Darkness*, from their great Force; Spirits from their Nature, and Spiritual Approaches which they make, *wily Adversaries*, because of their *sly* and *subtle Stratagems*; *Foulers*, having from the beginning employed their Deviliſh wit to lay *Ambuſhes* in ſecret places to Enſnare Souls; adde to this their *Sollicitous Endeavours* without diſcouragement, their *Conſtant Sedulity* without wearineſs in the purſuit of their deſignes; theſe things render *Satan* Formidable.

3. *What great matter of Temptation there is in the world*; from the men of the world, partly by *feigned Friendſhip* to draw away the Heart from God, and partly by *profeſſed Enmity*, and practiced *Cruelty* to fright it from his Service: and from the things of the world, which are in their Nature ſo fitted and Accommodated to ſeduce and allure, to draw away the Heart after them, and hold it in *Compliance*, and ſo to lead the Creature into the Snares of the *Devil*.

3. Conſider, *what depends upon this Duty attended or neglected*: keep thy *Soul*, and keep thy *Life*: though God ſaves none *for doing*, yet he doth it in *a way of doing*: If we keep not our ſelves, God will not keep us, but in this way are we led to Eternal Life: to neglect our *Care* and *Watch*, and *guard*, hazard our Everlaſting Ruine: God requires this of us as a Duty, to neglect it is to break the Laws of *Gods Camp*: if the Heart be not kept, it will be loſt, and it will be an *unſpeakable Loſs*, ſo much as the Soul is worth, ſuch is the Loſs: Conſider what is loſt when the Soul is loſt, God *is loſt*, *Chriſt is loſt*, *Heaven is loſt*, a *Kingdome* of glory is loſt: and if all this be loſt for want of looking after, thou wilt when it is too late Cry out of thy *Folly* and *madneſs*.

3. Conſider, *what Encouragement thou haſt to put forward in this Service*; For,

1. *God himſelf looks on*, he obſerves all thy Labour and Fidelity, and he will own all that thou doſt for him, thy ſin-

cere, though weak Endeavours shall be accepted, yea, and Crowned too, and he so stands by thee, as one that ready is to lend thee an helping hand when thou art in a Strait, and be thy strength against Enemies that are more and mighty then thou art; be but true to him, and thou shalt never want Assistance from him, nor be discountenanced in what thou dost for him.

2. *Thou marchest under a brave Commander, Jesus Christ the Captain of our Salvation*, valiant, prudent, successful; who never turned his back, when he was Confronted with the Powers of Earth and Hell, and set upon by the wrath of an angry God; upon whom his most watchful Foes could never take the least Advantage, who never marched into the Field, but came out again a *through Conquerour*; who hath *led Captivity Captive*, overcome the *World*, triumphed over *Devils*; he will both lead us up, and bring us off, what Coward would not be valiant under such a *Leader*.

Nil desperandum Christo Duce.

3. *Thou shalt have both Success and Wages*, do but resist, by the grace and strength of God, and thy Enemies shall fly before thee; hold out with a holy Resolution in the Cause of God, and thou shalt receive *a Crown of glory, Immortality*, and *Eternal Life*: in this Engagement none ever were slain *fighting*; all the harm comes by *flying*: none ever that engaged in this Cause had any Reason to complain that they served an *hard Lord*.

Now would you manage this business to Advantage, and defend this Fortress, so as that it may be kept for God, and in his obedience, labour to be, and shew your selves good Souldiers of Christ.

I must needs acknowledge it farr better for me to occupy a lower place in this body, or part of the Army of the *Church Militant*, as being fitter to receive then to give Instruction; but, it being the Lot and Custome of these dayes to call forth, not alwayes the most Skilful, to Exercise others, and therein

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to quicken up themselves, & to put forward in *Military Skill*, I submit to, and owne the Providence of God, and crave of him, who *teacheth the Hands to warr and the Fingers to fight*, to direct these following Directions.

1. *Get the Heart and Spirit of a Souldier*: there are some Virtues belonging to this Vocation, without which kept in Exercise a man can never be Renowned: These are---

1. *Prudence* for the managing of affairs; without this, great strength attended with never so much of Resolution, is but like *Poliphemus* without an Eye: It was the Commendation of *Alexanders* Army, though but small for so great an undertaking as the *Asian Conquest* was, yet he scarcely had a Common Souldier, but was fit to lead a *Squadron*; nor a Captain of a *Phalanx*, but knew how to manage an Army: and to this prudence is requisite, Skill to Consider, and Compare all Cases, and suitably to apply them; and hence, both an *Acquaintance* with the *History* of former Times, and Ability to Judge between Rational, and either meerly Casual, or Supernatural Events. It is not enough to know what hath been done, but why, else we may follow *Presidents* to our harm; thus *Vano*, in that Fatal Battel of *Canna*, takes Example from former Leaders, and draws up his Army, narrow in *Front*, deep in *Flanke*, forgetting that that had been done against the *Elephants*, whereas there were at that time none, and so exposed himself to be gauled by the horse, of which the Enemy had great plenty, which lost him the day. The Enemies of our Souls are wily, they come not up alwayes in one *way or method*, but have many *Stratagems*, and subtle devices, and we must neither be ignorant of them, nor yet of the way how to Circumvent and avoid them.

2. *Prowess* or *Fortitude*: Courage is the Life of a Souldier; *Cowardice* is the most *disgraceful Epithete* that can be put upon him, hence that, *Eph. 6. 10. be strong or Courageous*: the proper work or Service belonging to Warr requires this Spirit of Valour; he that is called to look danger in the Face, to expose himself to *push of Pike, dint of Sword*, to meet with

Rage

Rage and *Fury*, to see men falling on the right and left hand, to pass through Fields scattered with dead bodies, and *garments rolled in Blood*, had not he need to have some Spirits in him? this is a Christians Constant Employment; his Enemies are potent and furious, his hazards eminent, his Battels frequent, and many of his Fellow Christians, some bleeding of deep and dangerous wounds which they have gotten, and others Cowardly running away from their Colours, and betraying of their Cause: oftentimes is he left, with *Paul*, alone, and no man to stand by him, or second him when beset with Enemies; he had need then to strengthen his Resolution.

3. *Hardiness*: hence is that Counsel given to *Timothy*, 2 Tim. 2, 3. *as a good Souldier of Christ endure hardness*; a Souldier must expect to be acquainted with hardships, and should therefore harden himself for them: *tedious marches, hard lodging, Course Fare*, to be pinched back and belly, exposed to Storms and Tempests, stand out upon watchings, be ready to run up upon every Assault, and not be afraid of *blows*. nor faint under *wounds*, these are the Lessons of the *School of War*; hence men delicately brought up are no waies fit for *Field Service*: great and sore are the difficulties that attend a Christian in his Course and Pilgrimage here, every step of his way is Encountred with fresh Trials, he goes not to Heaven in a *Feather Bed* of Ease and delicacy, but it is through much *Tribulation* that he enters into *glory*.

4. *Fear*: the Scripture saith, *blessed is the man that feareth always*; there is a fear not unbecoming a Souldier, nor a disgrace to his Courage, a fear of exposing himself to unnecessary dangers, undertaking needless Tasks, running upon unneedful hazards, pulling upon himself disadvantages, a *Fear of Caution* not to make Imprudent Attempts, nor such Charges as savour more of vain glory then wildome, and bring a man Credit but by Accident: it is an easy matter to *lead men up* against an Enemy, and *Engage* them in a *Fight*, but to *bring them off* again with honour and Safety, *hic Labor, hoc opus est*; It was a Counsel given by a Fool, but

but well becoming a wiseman, when the *King of Spain* consulted his *Nobles* how to get an Army over the *Alpes*; nay rather, said he, Consider how to get them back again? Satan hath as well his *Ambushes* to *Catch the heady*, as his *Troops* to pursue and overtake the *Cowardly Christian*: *Fabious Maximus* did more against *Vasrous Hannibal cunctando*, by prudent and Considerate delayes, then *Servilius Marcellus*, and many other *Hot-Spurs* by furious Assaults, whom he never failed to draw into *Snares*; and it is valour enough, in many Cases, not to be afraid to stand upon our *Guard*, and keep our ground, till further and better Opportunity.

5. *Sobriety*: he that *striveth for the mastery* is temperate in all things, *1 Cor. 9 25.* observable is that of the *Poet*:

Invadunt urbem somno vinco sepultam:

the world is full of sad Examples upon this Account: when was *Babilon* taken, but when *Belshazzar* had been solemnizing his Birth day with his Court, (and doubtless his Souldiers took pattern from him) in his *drunken Festival*: yea, the varieties of the world are the very weapons which Satan useth to wound the people of God withal, who, through *Intemperance* and *Excess* in lawful things, betray the Cause of God: *in licitis perimus omnes*: how many are there who having *begun in the Spirit*, *have ended in the Flesh*, being bribed and Corrupted by the *pleasures*, *profits*, and *honours* of a vain world: sober Christians are most like to be true and valiant: then was *Rome* in a rising posture, when the *Scepter* and the *Ploughshare* could *Interchangeably* take their turns, as occasion required: he that can be content with a *dinner of Herbs*, will not be tempted with *Pyrrhus's gold*, said, *Fabritius* to the *Embassador*, seeking to draw him away, to betray his Country to the Enemies of it: could we but seek and use the world and things of it with a Spirit of Indifferency, we were then fit for *Christs Camp*, as long as Satan can Catch us with these things, we shall make poor work of it.

6. *Fidelity*: this, though it be last named, is not the

least Vertue of a Souldier: he that will not be true to his Trust, is not fit to be trusted: *Treachery* is a thing so hated among men, the worst of men, that they who, for the turne to their own Advantage, love the *Treason*, yet never can endure the *Traitour*, and hence they speedily take him out of the way, and that is most frequently his Reward: God requires Truth in the inward part, that the *Soul* be *for him*, and *stedfast in his Covenant*, and hold on without warping: *Satan* will present and proffer many *Bribes*, tender and promise *great things*; worldly Accomodations, Ease, pleasure, honour, *&c.* but the Christian hath *sworn* to God, and must *perform*, and if he be faithful unto the Death, if he hold out against all alluring Temptations, he shall have a Crowne; but if he look back, he shall be judged as a *Traitour*, unworthy of Life.

2. *Provide your selves with Armour of Proof*, and *Skill* to use it: The Scripture directs us to a παναπλία and gives us full and plain Rules for improvement. A good Souldier, if unarmed, is not fit for Service, some pieces may seem troublesome to carry, but they will be missed in the Fight if left behind: well may he expect to be shot through that wants his *Shield*; how shall the head be defended without the *Helmet*? what hurt can he do his Enemy, that is without his *Sword*? and be sure it be the *Armour of God*, no other will save us, or harm our Enemy, a Soul void of *true grace* is easily carried by every Assault that is made upon it: get a *Shield of Faith*, a *Helmet of Salvation*, a *girdle of Truth*, a *Breastplate of Righteousness*, the Sword *of the Spirit*, &c. and learn how to use your Arms; handling of Arms indeed begins to be accounted but a meer Flourish, and unnecessary point of Discipline, and thereupon it begins to be laid aside as useless: but I assure you, the *Christian* hath to do with *Enemies* Skilful to do harm, and if he himself be a *bungler*, he shall get many a *scratch*, yea, and *deep wounds* too, yea, and it may be harm himself with his own weapon: *God is a man of Warr*, he is the *Teacher of Israel*, go to him for Instruction: *pray* much, and *practice* much, so shall the graces

graces of the Spirit be in uſe, and you ſhall through *Divine Aſſiſtance* be able to repel your Souls Enemies.

3. *Make it your Calling and Employment to guard your Hearts*, defend your Souls, keep off your Enemies, and uſe all Courſes to that End appointed in the Word of God, and which have by the people of God been found to be Advantagious in this deſigne: here obſerve, the Warr is properly *Defenſive*, the *Heart* is to be kept, you are *garriſon Souldiers*: therefore.

1. *Fortifie thy Heart with all Care*: he that knows his own *weakneſs*, and his Enemies both *ſtrength* and *Policy*, never thinks he hath done enough, *Phil. 3. 11, 12.* preſent grace will not do; ſome are ready to ſay that Forts are only occaſions to take off the Edge of true Valour, but our ſad Experience hath taught us that the want, or weakneſs of them hath coſt many a Life: he that hath done moſt this way to his heart, ſhall find work enough to defend it, and trial ſufficient of his Courage, it may be we have ſome time found our ſelves in the *Aſſaults of Temptation* to come off with *ſhame* and *ſorrow*, through neglect of ſeaſonable ſtrengthening our hearts againſt them: this ſhould excite us to the work eſpecially, Conſidering we know not how ſoon we may be called to *run with Horſemen*. I know the *ſturdy Spartans* lived long without Walls, and proſpered; but *Chriſtians*, like the *Conies*, are a *feeble Folk*, and it is therefore their wiſdome to take the Advantage of the *Rock*.

2. *Prudently cut off all ſupplies from your Enemies*, it is an *Impolitick Courſe* to leave an Enemy that makes an Invaſion, any thing behind to live upon: *make no Proviſion for the Fleſh*, is the *Apoſtles Counſel*; *i. e.* Cut off all Proviſion when it comes to Aſſault you let it find none, hence, *mortifie Carnal deſires*, call in *wandring Affections*, get your *Hearts* off from the things of the world, is there any thing in thy heart, that cannot be uſeful and ſerviceable for Chriſt, ſet fire to it, leaſt the Enemy reap Advantage by it.

3. *Be Careful in Reparations*: a Fort alwayes Aſſaulted is liable to *Breaches*, *Engines* of *Warr* make many *gaps*,

Temptations oftentimes make a way into the Soul: observe therefore, where they are made, and how: take this here as a Rule, if you would not be mistaken here, that a breach is not only then made, when thy heart is drawn in to give its *Consent* to the *Commission of sin*, but when the *Strength* of thy *Resolution* against it is *weakned*; here the Enemy will soon clap his *Ladders*: if God help thee to oppose *Temptation* with a full *Resolution* of *grace*, the *Bullets* then are *dampt*; but if thou do but so much as *deliberate* the Wall is *shaken*: having therefore found it, stop it presently, call off *vain* and *Impertinent Thoughts*, and not only so, but, in a way of *Repentance*, renew thy *Vows*, *Promises* and *Resolutions*, little Breaches will soon grow great ones, if not speedily made up.

4. *Look well to the Watch*: our Saviour Christ gives strict Command again and again, upon this Account; to sleep on the watch in time of a Siege is a *Capital Crime*. It was a tart, but a just *Sarcasme* of that *Captain*, who in walking the Rounds found one that should have been watching, *asleep*, drew his Sword, and ran him through, saying, *dead I found thee, dead I leave thee*: how many Examples of sad Consequence hath the world Experienced upon this Account: look to all within: knowest thou not that thou hast a Soul *Enemy* lurking in thy bosome, that will readily upon Advantage open the gates to Satan and the World? keep a holy Jealousie upon thy *Faculties*; disarm thy *Affections*, and do severe Execution upon any *Lusts* that are found *ranging*: keep an Eye upon Satan; walke the Rounds of thy Soul continually; look to the *Cinque Ports*, set a strong Guard upon every Sense, and know who stands at the *Eye*, *Ear*, &c. beware what motion thou openest the door to; it is easy for an Enemy to put on the *habit of a Friend*; stop every *Suggestion* without, and well examine it: every thing that *complains against sin* is not *grace*: you know the Story of *Zopirus*, when his Master could not take *Babilon* by Force, he mangles and cuts himself, and so falls off, complaining of his *Lords Cruelty*, which won him so much Credit as lost the City. Leave no place unguarded, trust none

to

to its own strength, what seeming Impossibilities have been done upon such Advantages; beware of being *Imposed upon*, Satan frequently *Alarums us loudest*, where he intends the *least Assaults*, sends up *Drums* and *Trumpets* on one side, to draw us thither, while he comes *silently* upon our *backs*. Keep your Eyes in your heads, and looking round.

5, *Put forward in every Assault*, and *fight Couragiously*: when thou art Assaulted by Temptation, *fly* not before it, much less *lay down Arms*, and cry *Quarter*, here is no mercy to be expected, our spiritual Enemies are *Unreconcileable*, think this, If I *yield* I *dye*, if I *resist* I can but *dye*, think of thy *Oath* given to God, remember none ever were overcome but by yielding; and count it a quarrel worth the venturing thy Life in. It will be a Death or worse to thee to bear the *brand of a Coward*, for throwing away more then the World can Repair, for want of *Resisting*.

6. *Finding thy own strength to fail*, which thou wilt do, *call in help*: much debate is in the world about using *Auxiliary Aid*. I shall not now meddle with the Question: though I know *Abraham* made use of help, and that of *Heathen* too; this I am sure of, the present Case is out of dispute, neither admits of those Objections which are made against humane Aid, *Christ* is both *able* and *willing*, and *Faithful* too: keep therefore before thee a Constant Apprehension of thy own *Insufficiency*, let that direct thee to him. *When I am weak, I am strong*, a Christian is never in more danger then when Carnally Confident: this wounded *Peter*, and many a *Saint* besides; Consider thine Enemies, remember what poor things have tempted thee: hence, when Temptation comes, first, with *Jacob*, *wrestle* with *God*, and then wrestle with the *Temptation* by *Faith*, 1 John 5.4. *keep an Eye to Heaven*, resolve by the grace of God, never to yield, do all thou hast to do *through him strengthening thee*.

7. After every Victory gotten or Politick Retreat of thine Enemy, *beware of growing Secure and Remiss*: how often have a few wounded and beaten men gotten signal Victories

on such Advantages: *Satan* sometimes Retreats, and seems to fly, like *Hannibal*, on purpose to draw us into *an Ambush*: but if God Assisting, he be *worsted*, yet will he *Rally again*, thou art in a Country that will never be Clear of Enemies, yea, Enemies whose *Scouts* are alwayes out, and keeping *Espial* upon thee; thank God for every *Battel gained*, but remember still, thou art in *the Field* upon thy *high places*, and must therefore *sing*, not with thy *Harpe*, but *Arms* in thy *hand*, when was *David* surprized worst, but when he thought himself clear of danger.

I have now done with the *Directions*, give me leave to speak a few words in the *Head of the Company*, and so I shall deliver up my Commission: Remember, if you are Christians, you are *bound for Heaven*, your way lies through the *Enemies Country*, and you have a great Charge to carry with you, a *Soul* more precious then what the world accounts most *worthy Account*; a Soul *given* up to *God*, & *devoted* to his *Service*; a Soul which there are many who *seek to Rob* you of, and ly *sculking* in every *bush* to *surprize*: be therefore *vigilant*, be *sober*, be *Couragious*, be *Faithful* to *God*: *Heaven is a prize* reserved for him that *keeps his heart*: keep this, and you *keep all*, lose it, and you *lose all*, neither is there any *Redemption* or *Ransome Valuable* for its *Recovery*: *God*, and *Christ*, and *Angels look on* to behold the *Battels*, and there is an *Arm* stretch from *Heaven* to *afford you help* in time of *need*: be not *dismayed*, *God is with you*, whiles you are *true to him*: be not *discouraged*, you shall shortly see all your Enemies dead at your Feet: be not *weary*, after a few more *Skirmishes*, a little more *Scuffling* with *sin*, & *Satan*, and *World*, and the *War* will be at *an End*; and that which is Laborious and hard in doing, will in the *Review* be *delightful*: ---*hæc olim meminisse*.

How *Cheerful* can *Souldiers* after the Battel, discourse together of all the *hazards* of the *Fight*? Heaven will be never the more unpleasant to remember what we *went through* for it: Behold *Christ* is coming, and *his Reward is with him*: *be thou Faithful to the Death and thou shalt have*

a Crown of Life; hold on to the End, and thou shalt be saved; if *Christ lives*, you shall *live also*: the *Conquest* is sure, only be you *Resolute*, the *day* shall certainly be yours, and in the End of your *Warfare*, you shall be possessed of an *Inheritance*, *Incorruptible*, *and that Fadeth not away*, *Reserved in Heaven for you*, where you shall enjoy Everlasting *Triumph* over all your *Enemies*, and Reap the *Fruit* of your *Labour*, even *Life Eternal*.

FINIS